An Account of the Great Divisions, Amongst the QUAKERS, IN Pensilvania, &c.

As appears by their own Book, here following, Printed 1692. and lately came from thence, Intituled, *viz.*

The Plea of the Innocent, against the **False Judgment** of the **Guilty.**

Being a Vindication of *George Keith*, and his Friends, who are joined with him in this present Testimony, from the False Judgment, Calumnies, false Informations and Defamations of *Samuel Jenings*, *John Simcock*, *Thomas Lloyd*, and others, joyned with them, being in Number Twenty Eight.

Directed, by way of Epistle, to faithful Friends of Truth, in *Pensilvania*, *East* and *West-Jersey*, and else-where, as occasion requireth.

John 7. 50, 51. Nicodemus *said, Doth our Law judge any Man before it hear him.*

Acts 25. 16, 17. *It is not the manner of the* Romans, *said* Festus, *to deliver any man to die, before that he which is accused, have the Accusers face to face, and to have License to answer for himself, concerning the Crime laid against him.*

Psal. 58. 1, 2. *Do ye indeed speak Righteousness, O Congregation? Do ye judge Uprightly, O ye Sons of Men? Yea, in Heart you work Wickedness, you weigh the Violence of your Hands in the Earth.*

London, Printed for, and are to be Sold, by *John Gwillim*, in *Bishopsgate street*, and *Rich. Baldwin.* in *Warwick-lane*, 1692.

The Plea of the Innocent, &c.

Directed, by way of Epiſtle, to faithful Friends of Truth, in Penſilvania, East *and* West-Jarſey, *&c.*

Dear Friends and Brethren every where, to whom this may come;

WE dearly Salute you in the Love of God: The occaſion of this preſent Writing is in Vindication of the Truth, and Us, the defamed Witneſſes of it, and particularly of *George Keith*, from the falſe Judgment, Calumnies, falſe Informations and Declamations of S. *Jennings*, *John Simcock* and *Thomas Lloyd*, Pretended Preachers, and others, joined with them, being in Number Twenty Eight, in their late Epiſtle ſent to the Monthly and Quatterly Meetings in *Penſilvania*, *East* and *West-Jarſey*.

Firſt of all, whereas they pretend to give an Account to theſe Meetings of the *Tedious Exerciſe and Vexatious Perplexity they have met with in their late Friend* George Keith, *for ſeveral Months paſt.* In this they have dealt moſt unfairly, and unjuſtly with him, in that they have given no account of the Occaſion of that called by them the *Tedious Exerciſe and Vexatious Perplexity*, &c. which becauſe they have not given, we ſee fit to do the Truth, and all Friends of it, to whoſe hands this may come, that Juſtice, as to give you a true Information of the Cauſe and Occaſion of the late Difference that hath happened betwixt divers of them, that hath ſigned their Epiſtle, and theſe the chiefeſt among them, and *G. K.* which was this, *viz.* About fifteen Months ago, *William Stockdale*, an Antient Preacher, having accuſed *G. K.* of preaching *Two Chriſts*, becauſe he preached Faith in Chriſt within, and Faith in Chriſt without; the which *G. K.* hearing, after he had privately dealt with him, laid his Complaint firſt before about twelve of the Friends of the Miniſtry, met at the Houſe of *Robert Ewer*, who having done nothing in the ſaid Meeting to bring *W. Stockdale* to due Coviction or Condemnation for his ſaid Error, but rather for the moſt part did excuſe and defend him, as can well be proved by divers Credible Witneſſes then preſent,

ſent, only two of the ſaid Friends of the Miniſtry then preſent, *viz. John Hart* and *John Delavall* diſſented from the reſt; then *G. K.* did again lay his Complaint before Friends of the Miniſtry at the laſt Yearly Meeting at *Philadelphia*, in the firſt week of 7 mon. 1691. and ſoberly deſired to have their ſence and judgment, *Whether he was guilty of preaching Two Chriſts?* or *whether* W. S. *was not guilty of Blaſphemy, for ſaying Chriſt within and Chriſt without are Two Chriſts?* and no leſs than ſix ſeveral Meetings were had about this Matter in that time of the Yearly Meeting; and the firſt Meeting continued about ten hours, *viz.* from about nine in the fore-noon, to the time that Candles were lighted in the Evening. And it muſt needs be granted, *That it was a time of tedious Exerciſe & vexatious Perplexity* in all the ſix Meetings; but who was to be blamed for it, deſerveth your ſerious Examination. Is it not matter of Aſtoniſhment, that ſuch an eaſie Queſtion being propoſed to ſo many men called Miniſters of Chriſt, all highly pretending to the Spirits immediate teachings and leadings, and to be in a degree of *Chriſtianity* above all other Profeſſions in *Chriſtendom*, (there being aſſembled of theſe called Miniſters out of theſe three Provinces about forty or fifty, if not more) ſix Meetings could not determine it, *viz. Whether to preach Faith in Chriſt within us, and Faith in Chriſt without us, was to preach Two Chriſts, or One?* Whereas *G. K.* had many Witneſſes to clear him, that he always ſaid, when he treated on that Subject, that Chriſt within us, and Chriſt without us, was but one Chriſt, the Meaſure of the Gift of Chriſt within us, and the Fullneſs without us, in the Man Chriſt Jeſus, being one Lord Jeſus Chriſt: a ſincere *Chriſtian*, though in the loweſt degree, and but a Babe in Chriſt, could have eaſily determined and reſolved this Queſtion, and given judgment againſt *W. S.* being guilty of Blaſphemy againſt the Son of Man, (though not againſt the Holy Ghoſt) for his blaſphemous Aſſertion, *That to preach faith in Chriſt within, and Faith in Chriſt without, was to preach Two Chriſts*; for according to him: Chriſt without is a falſe Chriſt, he being a great Owner in Pretence and words of Chriſt within; and yet which will be matter of Admiration to all Impartial Perſons that hear it, who have the leaſt true Knowledge in the Myſtery of Chriſt) this great and ſolemn Aſſembly of ſo many high Pretenders to be Miniſters of Chriſt, were at a great ſtand and demur to determine, and in the concluſion of the ſixth Meeting gave but a very ſlender and partial determination and judgment concerning it; which yet, ſuch as it was, was not intimated by

any Order of the Meeting, as themſelves have acknowledged. And indeed ſuch was the Partiality, as well as the Ignorance and groſs Unbelief that openly and manifeſtly appeared in theſe Meetings, whereof ſufficient Proof can be given, and that of divers owned and eſteemed great Preachers among us, that is ſcarcely credible, a hint whereof we think neceſſary to give for your true Information. In one of theſe ſix Meetings, *T. Fitzwater*, in Prayer, ſaid, *O God, that dyed in us, and laid down thy Life in us, and took it up again*, &c. After he had ended his Prayer, *G. Keith*, *G. Hutcheſon* and *J. Hampton* (but few or none others) greatly blamed *T. F.* for his Prayer, for it appeared to them as Blaſphemy; and ſurely it is not only contrary to Scripture, but to the expreſs Teſtimony of Friends, *That God is Immortal, and cannot die*; yea, *G. W.* in his Book called *Judgment ſixt*, expreſly ſaith, *God cannot be impriſoned or imbondaged*, with other words to that effect, & ſo cannot die: Another called *Rob. Young*, a great Preacher among them, openly ſaid, as many can bear witneſs, in one of theſe Meetings, *That he did not find Chriſt without in all the Scripture*, further poſitively affirming, *That Chriſt, when he aſcended into the Cloud was ſeparated from his Body*, and tho' one or two checkt him a little, for his aſſertion, yet no further notice was taken of it to bring him to any Condemnation for his Blaſphemy. Alſo, *Arth. Cook*, in one of theſe Meetings accuſed *G. K.* for ſaying, at the Meeting at *R. Ewer's* Houſe, *That Chriſts Body that was crucified and buried, is gone into Heaven, & was & is in Heaven, even the very ſame Body*; which *G. K.* moſt freely acknowledged he had ſo affirmed, and *that Chriſts body was not changed in Being or Subſtance of Body, but in Manner & Condition.* And whereas at one of theſe Meetings *G. K.* had complained againſt *J. Simcock*, that he had queſtioned *G. K.* at the Meeting at *R. Ewer's*, ſaying, *Did Chriſts Bones riſe?* which *G. K.* affirmed, and proved from Scripture; but the ſaid *J. S.* boldly deny'd that he asked any ſuch Queſtion, until *J. Delavall*, and *W. Bradford*, affirmed they heard him queſtion it. And not only *J. Simcock*, & *Arth. Cock*, and others, did openly blame *G. K.* both at the Meeting at *R. Ewers*, and at others Meetings at the Yearly Meeting, *for impoſing a Novelty upon his Antient Brethren*, but more eſpecially and principally *T. Lloyd*, who was the great Attorney for *W. Stockdale*, and the great Mouth of all theſe that oppoſed *G. K.* in his Teſtimony to theſe ſound Fundamental Principles and Doctrines of the *Chriſtian Faith*, did oft object againſt *G. K's. Impoſing an Unſcriptural Faith on his Brethren*, all which is ſo openly known to many, that we judge, they ſcarce have the Confidence themſelves

to

to deny it; but what was this Unſcriptural Faith that they did blame *G. K.* for impoſing on his Antient Brethren? even no other but this, *That we ought to believe in Chriſt without us in Heaven, as well as in Chriſt within for Salvation*; and *That Chriſt is in Heaven, having the true Nature of Man, both of Soul and Body, the ſame he had on Earth for Being, but wonderfully and moſt glorioufly changed in Condition and Manner, and is not only God in Heaven, but both God and Man, and yet one Lord Jeſus Chriſt*; and many are Witneſſes, how at the School-houſe Meeting, as well as at theſe other Meetings aforeſaid, *T. Lloyd* argued, *That Faith in Chriſt without us, as he died for our ſins, and roſe again, was not neceſſary to our Salvation*, which his Son-in-law, *J. Delavall* openly contradicted, bringing for his Proof *Rom.* 10. 9, 10. And at one of theſe Yearly Meetings, *T. Lloyd* ſaid, *Chriſt within did all*; which *J. Wilsford* contradicted, ſaying, *That he did not believe, for Chriſt without did ſomewhat when he died for us.* And at another of theſe Meetings *Samuel Jenings* having rudely & uncivilly ſtopt *G.K.* in his Teſtimony, when he was recommending to them, ſeriouſly to conſider, whether it was not their Duty to preach Chriſt outwardly more than they did, ſaid, *If thou preached Chriſt without leſs, others might preach him more*; whereof divers preſent took great notice, and was very offenſive to them, as well as to *G. K.* and did ſignifie that *S. Jenings* was too much a Preacher at his own will, as well as prejudiced againſt *G.K.* that becauſe he would not ſeem to follow *G. K.* he and others would not preach what *G.K.* preached, tho' true. And this is but a hint of many more things that could be mentioned, as Inſtances of their groſs Ignorance, Unbelief and Blaſphemy that ſome of them ſhowed themſelves openly guilty of at theſe Meetings, and others their being guilty of groſs Partiality and Hypocriſie, labouring to cover theſe men in their Impious Blaſphemies againſt Chriſt Jeſus the Son of Man. Was it therefore any matter of Wonder or Crime, that *G. K.* being zealous and fervent for the true Faith, and Doctrine of Chriſt, ſo much openly contradicted by ſome of them, and queſtioned by others at theſe Meetings aforeſaid, was ſtirred in ſpirit to uſe ſharp words againſt them, which yet were all true, and therefore no Railing, nor yet blameworthy; even as it is ſaid of *Paul*, *That his Spirit was ſtirred in him when he ſaw the City* (viz. *of* Athens) *wholly given to Idolatry.* And ſuppoſe that *G. K.* did exceed at times, the due bounds, by great provocations on their ſide: Is it not great Hypocriſie and Partiality of theſe men ſo ſeverely to judge him, and wholly to conceal, nor only their own Ignorance, Error and Blaſphemy, but the extream Paſſion,

the rude, uncivil and unmannerly Speeches they uttered againſt him, both in theſe Meetings, and often ſince, calling him, *Reviler of his Brethren, Accuſer of the Brethren, Brat of* Babylon, *One that always endeavoured to keep down the power of Truth, drawing from the Gift of God*; calling him alſo, *Pope, Primate of* Penſilvania, *Father Confeſſor*, accuſing him of *Railing, Envy, extream Paſſion, and a Turbulent and Vnſubdued Spirit*, and not only ſo, but moſt uncivily and unchriſtianly, yea, inhumanely, otherwiſe treating him in theſe Meetings, often ſix or ten, all at once, ſpeaking to him, and ſome pulling him by one ſleeve, and others by the skirts of his Coat, more like Mad men than Sober; and ſome bidding him go out, and when he eſſayed to go out, & prayed them to let him go, others pulling him back, and detaining him; ſo that greater Confuſion was ſcarce ever ſeen in any Meetings pretending to *Chriſtianity*; and why do they conceal all this their rude, and baſe, and inhumane Carriage, as well as uncivil words towards *G. K* but to demonſtrate their Partiality and Hypocriſie, at leaſt to give us a fair occaſion to demonſtrate it; and what Partial and Hypocritical men they are, whom GOD hath in great meaſure already diſcovered, and we doubt not will further diſcover in due time.

And many of theſe men have diſcovered no leſs Ignorance and Error in the late Difference that hath happened betwixt *G. K.* & *J Fuzwater* who hath openly in the face of a Monthly Meeting accuſed *G. K.* for *denying the ſufficiency of the Light*; and the thing at laſt is come to this *Iſſue*, that by the Act of a Monthly Meeting, held ad *Philadelphia*, the 26. 3. mon. *G. K.* is condemned for ſaying, *The Light is not ſufficient without ſomething elſe*; and at the next Monthly Meeting following, *T. Lloyd* did acknowledge, in the open hearing of all preſent, whereof many are ready to bear Witneſs, & which we judge they will not deny, *That by that ſomething elſe they knew that* G.K. *did hold* (as he hath oft declared, both in publick Teſtimonies, & other occaſional Diſcourſes) *The Man Chriſt Jeſus without us, and what he did and ſuffered for us on Earth, and what he now doth for us in Heaven:* Whereupon *G. K.* ſaid, If this be a Guiltineſs, That the Light within doth not ſave us, or is not ſufficient without the Man Chriſt Jeſus, and his Death, Reſurrection, Aſcenſion & Mediation for us in Heaven, I own my ſelf guilty; but by their thus condemning *G. K.* for his ſound Doctrine, and clearing *T. F.* they have declared openly their being **no Chriſtians**, and therefore it is no Railing nor Ungodly Speech to call them *Ignorant Heathens*, for it is their proper Name due to them, ſeeing they will not own any thing elſe, not the Man Chriſt Jeſus, but only the *Light*

in

in them to be ſufficient and neceſſary to their Salvation; but for a more full account of their thus publickly renouncing the Man Chriſt Jeſus we refer to two Papers of Minuts writ by *G. K.* of what paſſed at the laſt Quarterly and Monthly Meetings about this matter. But whereas ſome of them ſay, *They have not cleared* T. F. let all impartial men, who read their act recorded in their Monthly meeting Book, (a copy of which with great difficulty we have at laſt obtained) judge whether their words in the ſaid Act doth not clear him, when they ſay, *The Meeting ſaw no Reaſon to give Judgment againſt him*, in this particular above-mentioned, as much as when the Grand-Jury bringeth in their Verdict of an *Ignoramus* into the Court, doth not clear the Perſon accuſed for that time? and whether this their clearing of him, is not further confirmed by their allowing and countenancing him to preach and pray in their Meetings, and the laſt clauſe of their Paper, concluding that *T. F's Charge in it ſelf wes true.*

2*dly.* Whereas, in their Epiſtle, they uſe a great many words in Commendation of what formerly *G. K.* was, *and how once he walked in the Counſel of God, and was little in his own Eyes, and his Brethren honourable in his eſteem, and that he was lovely in that day, when the Beauty of the Lord was upon him, and his Comlineſs covered him*; and other high words of Commendation, ſcarce given to many far more worthy than he. It is very apparent, that all this is but on purpoſe, firſt to raiſe him up as it were on high, that they may ſeem the more to throw him down into their deep Pit of Infamy & falſe Judgment they have given againſt him, together with their deceitful & hypocritical Lamentation over his *Fall from the high places of* Iſrael, *as a man ſlain in his high places*; this is not unlike to their Predeceſſors, the Perſecuting Clergy of the *Church of Rome*, who before they burnt that worthy Servant of Chriſt *John Huſs*, they cauſed be put on him his Prieſtly Robes, & then afterwards ſtript him of them, on purpoſe the more to defame him, and render him vile before the People; the which as they were doing, that worthy Servant of Chriſt called to remembrance that *White Veſture* which *Herod* put upon Chriſt to mock him withal, as *Fox* doth relate it in his *Book of Martyrs, pag.* 739. *Tom.* 1. But we would have theſe men to know, that *G. K* needs none of their hypocritical and mock Lamentations, but rather let them in good earneſt weep for themſelves, and for their great Ignorance, Error and Unbelief, that ſome, if not all of them have ſufficiently diſcovered themſelves guilty of; and moſt of them of their great Prejudice and Hypocriſie, and all of them of their Folly, and raſh and falſe Judgment, which will be their own burden,

and

and for which we wiſh them true Repentance. And ſeeing their Accuſations againſt *G. K.* lie much in bare generals, we ſee no cauſe further to take notice of them, as they contain bare generals, as his being guilty of *Anger*, *Envy*, *Cruelty*, *Treachery*, and other falſe and reproachful Speeches they give out againſt him; but to ſhow, that for want of particular matter againſt him, they thus labour to defame him ſo much in bare Generals, a way common to all *Sophiſters and falſe Accuſers*. And for the *hard words* they alledg, he uſed to call ſome of them, as *Fools*, *ignorant Heathens*, *Infidels*, *ſilly Souls*, *Lyars*, *Hereticks*, *Rotten Ranters*, *Muggletonians*, &c. *G. K.* ſaith, and that in the uprightneſs of Heart, that he never gave ſuch Names to any of them, but to ſuch as he can prove did deſerve them, and for which he can appeal to all impartial men that profeſs *Chriſtianity*, whether they to whom he gave ſuch Names did not deſerve them; as when one of them ſaid to him in his own houſe, in the hearing of ſome preſent, *That ſeeing to preach Faith in Chriſt without, did give Offence to his Brethren, and was like to make a Diviſion among Friends, it was beſt to let it alone, as* Paul *ſaid concerning eating of Fleſh, if it did offend his weak Brother*; this *W. Gabitas* ſaid to him, whereupon G. K. ſaid (as he ſolemnly declareth, and as ſome do witneſs) *Thou ſilly Soul, or little Soul, doſt thou compare the preaching of Chriſt Crucified to eating of fleſh?* And to call *Men Fools* and *Sots*, yea, *blind* and *dark Sots*, that deſerve it, hath been the practice of ſome very eminent Friends, for no greater cauſe than ſome have given, who have openly renounced the Faith of Chriſt without them, as neceſſary to their Salvation, as we can ſufficiently prove ſome of them have done, who deſervedly may be called *Ignorant Heathens*, *Infidels and Hereticks*; and if *G. K.* did call ſome of them *Lyars*, he can prove they were ſuch, and that is no Railing to call a Lyar by his true Name; ſo did Chriſt call ſuch as deſerved it, and ſo did *Paul*; and divers of them that have ſigned that Epiſtle, have called *G. K.* openly in a Meeting, Lyar, and other unworthy and baſe Names, without all juſt ground; and therefore it is baſe Partiality in theſe men to condemn *G. K.* for that which they are guilty of themſelves, ſome of them having not only called him *Lyar*, but *Apoſtate*, *and worſe than Prophane*, as particularly *S. Jenings*, in the hearing of divers credible Witneſſes; and *Arthur Cook*, (who is of their ſide, tho' his hand is not at their Paper, being abſent) at the School-houſe-Meeting did openly call him *Muggletonian* for affirming, *That Chriſt had the true Body of Man in Heaven, the which Body*

was

was not every where; of this many can bear witness; and at the same time the said *A. C.* would not acknowledge that Christs appearance to *Paul*, mentioned 1 *Cor.* 15. 8. was without him, alledging it was *Only within*, and put *G. K.* to prove, *Where we read in Scripture of Faith in Christ within, and Christ without*, as also to prove, *that* Cornelius *was faithful to the Light within, or had the Light within.* And *T. Lloyd* hath used very uncivil Expressions to *G. K.* in some of those Meetings, one time saying, *No Man could differ with* G. K. *but he was in danger of the Life of his Soul by him*, which *G. K.* was greatly offended with, and judged the most uncharitable saying that ever any of his greatest Enemies gave him, this *T. L.* knoweth himself guilty of, and hath laboured since to put a cloak upon it, but that could not cover it; and at another time said, *G. K. had been a more vexatious Adversary to Friends, than* Hicks *or* Scanderet, *or the greatest Enemies*; and at other times he hath said to *G. K. Must I truckle under thee?* which seemed very strange to *G. K.* and some others, and seemed to proceed from great Pride and Self-conceit, to which *G. K.* answered, *As thou art not to truckle under me, so nor am I to truckle under thee, but let us both truckle under Truth.* And it is but too apparent that *T. Lloid*, *S. Jennings*, *J. Simcock*, *A. Cook* most especially, and others of them concerned in Government and Magistracy, take occasion on that account to exalt themselves, and lord it over *G. K.* and his Friends, and seek to oppress and run him down, because of their worldly Power and Greatness, and of this many are sensible, that these places of worldly Government have done them much hurt, in other respects, and especially that of late they countenanced the use of the carnal Sword, and some ——— **hired men to fight**, for recovering a Sloop from the Privateers, and all this is allowed and countenanced by the Authority of these men, who have joyned in false Judgment against *G. K.* but if they had known their own state aright, they would rather and in the first place have judged themselves for that which hath brought our Profession under such great Reproach. And for calling them *Ranters* who deny *Faith in Christ without, as necessary to Salvation, and only profess Faith in Christ the Light within them*, as we can prove divers of them do, *G. K.* hath for his Example *G. F.* whom he hath heard call such *Ranters*, who say, *They believe only in Christ the Light in them, & not in the Man Christ without them*; also he hath the Example of *G. Whitehead*, who saith to *Jeff. Bullock*, *Thou who canst not see the consistency of Salvation by the Light within*, AND *by the Man Christ Jesus, are gone from the Light into Imaginations*; and by this (Censure of *G. W.*) it doth manifestly appear that

the Monthly Meeting of the other ſide here at *Philadelphia*, who meet apart from us, is gone from the Light into Imaginations (and what is that but *Ranteriſm*?) for they have declared by their late Act of their Monthly Meeting, the 26. 3. mon. 92. *That they ſee no reaſon to give Judgment againſt* T. F. *for accuſing* G. K. *that he denied the Sufficiency of the Light, ſeeing four Credible Evidences gave Teſtimony, That they heard him ſay, he did not believe the Light was ſufficient without ſomething elſe*; and at their laſt Monthly Meeting it was confeſſed by *T. L.* as the Month of the Meeting, *That by that ſomething elſe, they knew* G. K. *meant the Man Chriſt Jeſus without us, & what he did, & ſuffered for us on Earth, and what he now doth for us in Heaven*, to wit, his interceſſion for us, *&c.* Wherein they have declared themſelves exactly to be of the mind of *J. Bullock*, (a great Adverſary to Truth and Friends, and whom *G. W.* hath well anſwered) who do not ſee the conſiſtency betwixt Salvation by the Light within, and by the Man Chriſt Jeſus; and therefore by the Judgment of *G. W.* they are gone with *J. B.* from the Light into Imaginations, and may be juſtly reckoned Adverſaries to Truth and to Faithful Friends, as well as *J. B.* And notwithſtanding of their accuſations againſt *G. K.* as if he were not in unity with Truth and faithful Friends, *G. K.* hath many hundreds to bear him witneſs, that he is in unity with Truth and faithful Friends, not only in *Old England*, but in all places where they are; and they have heard him on all occaſions earneſtly to declare his being in unity with all faithful Friends every where, and that he doth believe that there are many that are faithful, and have had the true *Chriſtian Faith* from the beginning, and that they ſtill continue in it, and that the Faith and Doctrine he doth preach, is the ſame that Antient Friends had from the begioning, and which all ſound and faithful Friends at preſent have. And as for his giving hard Names and Words to any, it was but conditional, upon ſuppoſition of their holding ſuch Errors, which they did ſeem to favour and argue for, except to two or three, to whom he was more poſitive, becauſe of their boldly aſſerting theſe Errors, ſome of which are now boldly and openly aſſerted by them generally.

Thirdly, whereas they ſay, *That* G. K. *charged by their Meeting with being come to cloak Hereſies and Deceit, and that there were more Doctrines of Devils, and Damnable Hereſies among the* Quakers, *than among any Profeſſion of the* Proteſtants. In this they are very unfair, and give a falſe Relation, as can be proved by credible Witneſſes, he did not charge the whole Meeting, but a Party or Faction of them, that ſway'd and influenced others; for there were divers of that Meeting that ſtood for

G.K. at that time, which was the Meeting held at *Burlington* laſt, tho *J. Delavall*, and *W. Byles*, are now declined; and *G. K.* did ſay, *That no ſuch* **Damnable Hereſies and Doctrines of Devils** *were tolorated in any* Proteſtant *Soſciety, as theſe here did among them*; but he never charged the body of Friends with theſe things, but always made a diſtinction; and *G. K.* might well ſay ſo concerning them that have oppoſed him here, who have exceedingly labour'd to cloak that damnable Hereſie of *W. S. That to preach faith in Chriſt within and without, as to preach two Chriſts*; and with the like induſtry have they labour'd to cover *T. F.* whom they heard utter Blaſphemy in his Prayer, and never brought him to conviction for it; & tho *T. Bud*, at the laſt Meeting of Miniſtring Friends at *Burlington*, charg'd him with ſaying, *That he owned no Man Chriſt Jeſus as Mediator in Heaven without him, but the Grace of God within him*, yet they gave him no check for it; & at the laſt Yearly Meeting, in the preſence of divers Friends he argued againſt *G.K. That Chriſt was only a Spirit in Heaven, and had nothing of the Body of Man in Heaven*, this is he alſo who ſaid to *G.K.* at another Meeting, *He had not learned that leſſon, whether it was the God-head or ſomewhat elſe that Chriſt took of the Virgin, that was nailed to the Croſs.* And at a late Monthly Meeting that party had cleared the ſaid *T.F.* & told, *That the Light is ſufficient without any thing elſe*, excluding the Man Chriſt Jeſus, & his Obedience, Death, Reſurrection, Aſcenſion and Mediation for us in Heaven, all which are ſomething elſe than the Light; and *G.K.* might well ſay, no *Proteſtant Society* would tollerate theſe **damnable hereſies**, nor indeed would the Church of *Rome*. Alſo ſome of their chief Members are guilty of *denying the Day of Judgment, and any Reſurrection but what they have already attained*, owning no Reſurrection but Chriſt, and having attained to Chriſt, they reckon they have attained to all the Reſurrection they expect, as *Rob. Owen*, one of the falſe Judges, and *Will. Southbe.* one of the Evidences againſt G. K. And *J. Wilsford*, another of the falſe Judges, ſaid lately on a firſt Day Meeting, *That Chriſt was a Mediator for no Drunkards, nor Wicked Perſons, but for his own Diſciples*, expreſly contrary to Scripture Teſtimony; in many places, *Iſa.* 53.12. *Pſal.* 68. for it is by the Merits and Interceſſion of Chriſt that all men, even wicked men of all ſorts have a day of Viſitation, and are inwardly enlightned by Chriſt, and ſuch who improve it not, but live and die in their Sins; hinder not but that it is a benefit in it ſelf. Alſo, the ſame Perſon, ſome time ago at a Meeting in *Eaſt Jarſey*, ſaid in Prayer, *Lord that we may not dote on the Body, to neglect the Life*; which was very offenſive, and is an unſavoury irreverend expreſſion to every Pious *Chriſtian*;

stian; for to dote on it, is too much to love it, but this none can do; for we cannot too much love the Lords glorious Body, nor any thing of him, but the more truly we love his Body, the more we enjoy of his Life inwardly, and the more we enjoy of his Life in us, and love it, we love his Body, and prise and esteem still more and more all the Sufferings of his Soul, and his Bodily Sufferings, Death, Resurrection, and Ascention in that Body, hoping that he will change our low Body, and fashion it like to his glorious Body. All which, and other gross Errors, being considered: some denying *Gods Presence in all his Creatures*, arguing *If God be in Herbs and Grass, than who trample on Herbs & Grass, trample on God.* Horrid Blasphemy! as one argued, and charged G. K. of Blasphemy at a Mo. Meeting, for saying *God was present in all his Creatures, even Grass, Herbs*, &c. Hence a new dispute hath risen among some, *Whether God be present in*— some arguing, *they are no part of the Creation.* Are not these things enough to make sober Ears to tingle; by all which, and much more that can be proved, it may sufficiently appear, what great reason G. K. had to say, *No such* **damnable Heresie**, *&c. are tolerated in any Christian Society, as are among many here-away, called* **Quakers.** Another preaches, *That Christ cureth mens Souls perfectly at once, and maketh them free of all sin; and when we are perfect we are Kings, & are not to beg, or pray to God for themselves.* And openly in a Meeting at *J. Goodsons*, *S. Jenings*, accused G. K. as also did *J. Simcock*, for preaching Faith in Christ without us, calling it the *Professors Faith*, and the Faith of all *Christendom*, that did not profit them. And *T. Ducket*, another great States-man (then) and Preacher, declared at the Meeting at *Rob. Ewers*, when G. K. made the first Complaint to them against *W. S.* that *he could not determine, whether that Body that was crucified, was in Heaven or not*; *but*, said he, *let the Church determine it, if the Church determine it, we shall, I hope, submit*, which was more like a blind Mass-Priest, than a judicious *Protestant Minister.* And *S. Jenings* hath sufficiently discovered his great Ignorance, as in some other things (and joining with them that say, *the Light is sufficient without something else*, and requiring G. K. to give an absolute Submission to their judgment, which G. K. calling *Rank Popery*; *S. J.* took out his Pocket Book, and writ it down before G. K. had ended the sentence) so in openly declaring in a mens Meeting, *That to do Gods Business, we needed Gods Wisdom and Power, but to do our own Business, as men, we needed it not*; which *G. Keith*, *Geo. Hutcheson*, *Rob. Turner*, *J. Hart*, and several others publickly testified against, but the Meeting gave no Judgment against him. And notwithstanding that this *S. J.* has severely blamed G. K. that he refused to

sub-

ſubmit to him and his Aſſociates, who were joyned in a Faction againſt *G. K.* for his faithful Teſtimony, yet he hath refuſed to ſubmit to the Judgment not only of the Mens Meeting here at *Philadelphia*, in a ſmall worldly matter betwixt *T. B.* and him, but refuſed to ſubmit to the Judgment of a Meeting of the moſt eminent Friends, *viz. G. F. G. W.* and others, appointed at *London*, to hear the difference betwixt *Edw. Billinge* and him, concerning the Truſt committed to him by *E. B.* as his Deputy-Governor; the which, tho' he refuſed to ſubmit to their Judgment, yet they judged him guilty of betraying his Truſt, and he came away for *England* in diſunity with the moſt faithful Friends at *London*, on that very account; and had he had his due, Friends here would ſcarce have ſuffer'd him to preach and pray in Meetings, far leſs to have ruled in their men and womens Meetings, as ſince he hath done firſt in *Weſt Jerſey*, of whoſe too ſevere Government People in that Province were generally weary, and of other his proud and lofty Carriages, and now here in *Penſilvania*, who hath already ſhown himſelf too high and imperious, both in Friends Meetings and worldly Courts, as is but too well known to many, and yet this ignorant preſumptuous and inſolent man hath been one of the main Oppoſers and Threatners of *G. K.* threatning him, *That they will let him know, that tho' he deny their Judgment, yet they ſhall judge him*. But ſeeing they have given falſe Judgment againſt him, as *G. K.* could expect no better from his declared Oppoſers, and Adverſaries both to Truth and him, it is no cauſe of Offence for *G. K.* to ſay, *he trampled there Judgment as Dirt under his feet*; for Dirt is good for ſomething to fatten the Land, but falſe Judgment is good for nothing, except to diſcover what ignorant and prejudiced men theſe are againſt the Truth. Another of the falſe Judges is one *W. Walker*, a Novice, who began to preach before he had the outward ſober carriage of a Friend, known to be a prejudic'd perſon againſt *G. K.* for reproving his falſe Doctrine, firſt in private, then more publickly, he having ſaid in a publick Meeting, *That a man might ſpeak unſound words in the life*; and at another time in a publick Meeting, he bid us *wait, that the Scepter might depart from* Judah, *&c. that* Shilo *might come*; and many other moſt groſs and impertinent things he hath ſpoke in Meetings, fathering all upon the Spirit. And as for *J. Delaval* his declining from *G. K.* and turning moſt ſeverely againſt him and his Doctrine of late, but formerly preached by him, is ſufficiently known to many, as well as his accuſing of *G. K.* in a thing he could not prove, but eſſayed to do it with a dreadful **Oath**, ſaying, *As God was in Heaven it was true*, which to be ſure is as real an **Oath** as that was under the

the Law, *The LORD liveth.* Another of the falſe Judges is *Paul Saunders*, very lately a great pretended Friend of *G. K.* and who hath greatly owned in words *G. K*'s Doctrine, and came to that called our ſeparate Meeting, at leaſt one firſt day, as joyning with us, and yet now hath joyned with theſe falſe Judges againſt us, and yet but a few days before, he told *G. K. That he believed e're long they would thruſt him out from among them, for it lay on him to preach among them, what that ſomething elſe was, that was neceſſary to their Salvation, beſides the Light, to wit, the Man Chriſt Jeſus without us.* Let none be offended that we name theſe mens Names, for ſeeing they have named *G. K.* in their Paper containing falſe Judgment, and put their Names to it, we hope none can juſtly blame *G. K.* or us that love him, to name their names to things we can prove ſufficiently againſt them; beſides, ſome of them have complain'd that in our Book, *Some Cauſes of Separation*, we named not Names, and therefore ſeeing it is deſired, we have named ſome; and it were an eaſie matter to give ſuch a Character of every one of them that have ſigned that Paper of *falſe Judgment*, as may render them unqualified men to give Judgment in ſuch a weighty caſe, not only for the Ignorance of moſt of them, as well as their Prejudice, but for the great ſuſpicion that ſome of them lie under of a ſcandalous Life, as *Drunkenneß*, *Uncleanneß*, *&c.* and as for *W. Yardly* and *N. Walne*, as we can prove them both very ignorant men, ſo they are not of a very good Fame among their Neighbors, and for that diſtaſte, ſome ſtay from Meetings, as we are informed. And one *George Gray* from *Barbadoes*, almoſt wholly a ſtranger to theſe matters of difference, taking all no truſt from them, except what hath lately happened in ſome late Meetings, hath ſhowed himſelf too fooliſh and raſh, as well as ignorant: And the like may be ſaid of *H. Willis* of *Long-Iſland*, wholly a ſtranger to our Differences, but what he had by report, and who lately before divers Witneſſes at the Houſe of *W. Bradford*, openly declar'd himſelf an Unbeliever, as concerning *Chriſts coming without us to judge the quick and the dead*, which is a great Article of the *Chriſtian Faith.*

4*thly*, As concerning their blaming *G. K.* for objecting againſt their *Diſcipline, and his preparing a Draught, which he preſented them*, G. K. gave no juſt cauſe to be offended at this; hundreds here-a-way of the more ſincere ſort of Friends, do object, as well as G. *K.* againſt the too-great laxneſs of Diſcipline amongſt us, and that there is but little inſpection into the good Lives and Manners of them that profeſs Truth among us, far leſs into their Faith, ſo that men may almoſt believe any thing, and yet be owned, if they come to Meetings, and

uſe

uſe plain Language, and plain Habit, and be not groſly ſcandalous. And as to his Draught that he prepared and preſented to the Yearly Meeting, 1690. he was very moderate in it, and did not preſs it on them; and he is ſo far from being aſhamed of it, that he has now ſent it to Friends in *Old England*, to conſider of.

5*thly*, Their blaming G. K. for his earneſt *deſiring that they and we might agree to draw up ſome Principles and Doctrines of Faith in the moſt neceſſary things, to qualifie our Church-Members, and diſtinguiſh Believers from Unbelievers*, has no juſt ground, but is rather worthy of commendation; for hundreds ſee the neceſſity of ſuch o thing among us, eſpecially here-a-way. And for his ſaying, *That he knew none given forth by the body of Friends*, it is true, he hath ſo ſaid, and if they know any entire Confeſſion or Declaration of Faith in all neceſſary things, and ſufficient to end the preſent Differences, let them produce it; we know that particular accounts of Principles and Doctrines have been given forth by divers particular Friends, as *G. F. G. W. E. B. J. C.* and divers others, but not by the Body of Friends, or any yearly Meeting, ſo far as we know, except the *Rhode-Iſland* Sheet, which they do ſo much oppoſe. For their *offering to give a Confeſſion in Scripture-words*, when they have given us to know they have a ſence contrary to Scripture, no more can ſatisfie us, than when *Papiſts, Socinians, Muggletonians, &c.* ſay they will give us a Confeſſion of their Faith in Scripture-words: They have greatly blamed G.K. for *impoſing unſcriptural words and terms on them*; and yet when asked, what theſe terms are, they never did, or can ſhow, unleſs that ſome of them have ſaid, *to preach faith in Chriſt within and without us, is unſcriptural.* And what elſe can it be but groſs *Unbelief* and *Paganiſm*, to find fault ſo much with preaching Faith in Chriſt without us and his being in Heaven in the ſame Body that ſuffered, being neceſſary to our Salvation; for tho' the words [*without us*] or [*the ſame Body*] be not expreſs Scripture-words, yet ſeeing they are according to the true ſence of Scripture, who can blame G. K. or any other, to preach them, *viz. That Faith in Chriſt, as he dyed for us, and roſe again, is neceſſary to our Salvation, and that Chriſt's Body that was crucified, and buried, roſe again, and is gone into Heaven?* Surely none but *Infidels and Ranters*, but no ſincere *Chriſtians* will deny theſe things; and yet all the Impoſition they can alledge on G. K. is, *That he did preach Faith in the Man Chriſt without them, as well as Faith in Chriſt the Light in them; and that Chriſt hath the true Body of Man in Heaven, and in that Body he will come and appear without us, to judge the quick and the dead.* And the 27. 4th Mo. at *Frankford* Mo. Meeting, in diſcourſe with-

without door, before many Friends, *T. Lloyd* blamed *G. K.* for *imposing unscriptural words on them*, G. K. preſſed him again and again to ſhow in any one particular, but he would not give one inſtance; then G. K. deſired him to anſwer one Queſtion, *viz. Whether to believe that Chriſt died for our Sins, and roſe again, was neceſſary to our Salvation?* but *T. L.* waved it, ſaying, *I will prove out of thy Books thou waſt not of this Faith ſome time ago*; which G. K. denyed, well knowing what is in his own Books. And it may be noted, that *T. Lloyd*, *S. Jenings*, *J. Delavall*, and *S. Richardſon*, came to the ſaid Meeting to countenance the reading of their Paper of falſe Judgment againſt G. K. and his Friends, having put it into the Hands of *W. Preſton* to read, who offering to read it, the far greateſt part of the Meeting forbad the reading of it, declaring, *That nothing ought to be read in their Meeting, without the general Conſent of the Meeting*; but this unruly and diſorderly man, (who hath otherwiſe ſhowed his Prejudice againſt G. K. and particularly that when G. K. was declaring at another Meeting, *W. P.* interrupted him and called him Lyar, when yet it was proved that he was the Lyar himſelf at that very time) did preſume to read the Paper againſt the mind of moſt of the Friends preſent; and *T. L. S. J. S. R. J. D.* and *A. M.* were ſo far from giving any check to this diſorderly Proceeding, and Impoſition upon the true Liberty and Right of the Meeting, that they encourag'd it, and one of them, without the leaſt occaſion given, did threaten to bind an honeſt Friend to the Peace, *S. Jenings* calling out for a **Conſtable** *. Thus theſe, who by their Place ſhould be good Examples of Juſtice and good Order, are Tranſgreſſors of it.

* *This* J. S. *and* Arth. Cook *are not only Preachers but alſo Juſtices.*

6thly, For their proffering to refer the *Differences in matter of Doctrine either to the Yearly Meeting here, or to the Yearly Meeting at* London, *by their drawing up a Confeſſion, and tranſmitting it to them*, which they blame G. K. for refuſing; G. K. ſaith, that he told them he had good cauſe to refuſe referring it to the Yearly Meeting here, there being a Faction that prevailed in the laſt Yearly Meeting, to hinder Juſtice to be done to the Truth, but he did not refuſe to refer the Difference to Friends in *England*, as having any fear that they would condemn his Doctrine, but if he had promiſed any ſuch Referrence or Submiſſion as was required, it would have been called a Breach of his Promiſe, if he had preached any of theſe Doctrines diſputed betwixt them and him, and if God had moved him to preach them, he ſhould either have diſobeyed that Motion, or ſeemed to break

break his Promise; and therefore he refused to come under any such tye, especially seeing it could not be expected that an Answer could come from *England* in less than a years space: And by a marvellous Providence of God, within a few days after this debate, Friends Letters came to us, confirming G. K's Doctrine in every particular than in Difference betwixt him and them, and since that they cry our, *Who denies these things?* when it's well known, and can well be proved, many did deny them. And whereas they further say, *That they would have given a Confession out of a Book of G. K's concerning the main matter in Controversie*, is but a deceitful Cover, like to others; that Book giveth them no strength in the matter of Controversie; but if they think it doth, they should have mentioned it; for nothing is more deceitful than bare Generals; However, let it be well noticed, they grant there is a main matter of Controversie in Doctrine betwixt us; but they should have told what that main Matter of Controversie is, to wit, *Faith in Christ without us, as he died and rose again*, being necessary to our Salvation, according to *Rom.* 10. 9, 10. but this they dare not openly do, fearing the People, as the Pharisees feared the *Jews* of old, in the case of *John*.

7*thly*, Whereas they say, *This Meeting having tenderly and orderly dealt with him for his abusive Language, and disorderly Behaviour, &c.* There cannot be a thing more falsly, hypocritically and impudently alledg'd; for they did not so much as call him before them at that time, so far as he can understand, altho' one of them lately told G. K. that they sent *W. Byles* for him, but nothing of this was intimated to any of his Family, and he being absent from the Town, and knowing nothing of their further intention against him, did not purposely absent himself, it was unchristian, and short of Heathen Justice, to condemn him and his Friends without hearing them, they never yet having had any fair hearing to clear themselves; for even *Nicodemus* could say, *John* 7.51, *Doth our Law judge any man before it hear him?* And did not our Friends at *London* blame the *Baptists* for clearing *Tho. Hicks*, and condemning *W. P.* and others, without a fair hearing of them; nor was that enough that they sent for them, for they being then absent, was a sufficient excuse, and so it was to G. K. if they had sent for him; nor was he ever brought upon Trial, in order to any Conviction, before these of the Ministry, but that mock-Tryal that they had at *Burlington* last, where *A. Cook* accused him of being Guilty in two particulars, *viz. That four or five Years ago he heard him blame Friends of the Ministry at the yearly Meeting at the Center, for misquoting the Scripture*, To which G. K. answered,

swered, he did not blame them, so far as he can remember, but caution them, *not to misquote the Scripture*, as many can witness, which was seasonable and necessary, seeing too frequently Scriptures are both misquoted and misinterpreted, as particularly not long ago in a publick Meeting, *A. Cook* did expound these words, *Isa.* 53. 5. *By his stripes we are healed*, not of Christ's stripes that he suffered without us, but of the stripes that he giveth us in our Hearts; and when *T. Fitzwater* prayed in a pub. Meeting, *Lord Jesus, who art still crucified without the gates of Jerusalem*; and at another Meeting, told, *That men crucified Christ without the gate, when their minds went from the Light in them*; and according to this perverse Exposition, when the Scripture saith, *Let us go forth therefore unto him without the Camp*, Heb. 13. 13. the sence would be, *Let us go forth from the Light in us*; which to be sure is very false and absurd Doctrine. And further, G. K. did expostulate with them against *A. C.* that he should so many years conceal this, and now bring it forth, was contrary to Gospel-Order. The next thing whereof *A. C.* accused G. K. was, *That he heard him revile his Brethren of* Pensilvania, *to Friends of* Rhode-Island, *calling some of them Heathens, &c.* To which G. K. answered, that he denied that he reviled any of them, but if he had, *A. C.* had no witness to prove it, and the Scripture saith, *Receive not an Accusation against an* Elder, *but before two or three Witnesses*: *A. C.* said, *Friends, ye know the Scripture saith, the ear tryeth words, as the mouth tasteth meat*; *if I speak from a true Spirit, ye have a discerning, and then what need of Witnesses?* To which G. K. replied, This is a great Abuse, for at this rate one might accuse *A. C.* of Adultery, and if he can get but some men pretending to a spirit of Discerning, say, that he speaks true, tho' the thing be false, he shall be condemned: This is an invention that *A. C.* hath hit upon, which the Priests that accused Christ had not found out, or had they found it out, it would not have done, for the Law required Witnesses, and so doth the Gospel, but the prevailing Party in the Meeting was so far from giving check to this most unjust and unchristian way of accusing G. K. without Witnesses, that they suffer'd *S. J.* to assault him with a new Charge, which he could not prove. And therefore their usage and dealing with G. K. at this said Meeting was most unfair and unjust, in that G. K. was the first Complainer, and they had delayed doing Justice to Truth, in bringing *W. Stockdale* to Condemnation for his Blasphemy, for about ten Months, and now they permitted any Accusation to be made against him, without Witnesses, which gave him just cause to tell them he declined their Judgment, because they had manifested themselves to

be

be his oppoſite Party, and prejudiced againſt him. And yet after all this, for them to abuſe Friends, by writing to them ſuch a groſs falſhood *that they had tenderly and orderly dealt with* G.K. is abominable Hypocriſie.

8*thly*, Nor are they more fair and juſt in accuſing G. K. for *traducing and villifying the two* Old Engl. *Friends*, T.W. & J. D. But they cannot prove, that G. K. either ſaid or did any thing but what was juſt and chriſtian concerning them; and it is too manifeſt that they were abuſed, deceived and byaſs'd by them of the other Party, with Flattery and falſe Inſinuations they gave againſt us, letting us have ſcarce any of their Company; and they being thus deceived concerning us, uſed many indirect Reflections, mentioning *Haman*, *Baal*, *Saul* and *Aaron*, which the Hearers generally underſtood, they did intend G. K. and when he asked them, *If they did mean him, and in pronouncing Woes, &c.* they were not poſitive to clear him, yet G. K. was exceeding ſparing towards them, until after they had openly blamed him and his Friends, for the Separation, and prophelied againſt us, which cauſed G. K. to tell them they were deceived concerning us, and for their better underſtanding, deſired them appoint a meeting for that end, which they not embracing, and *J. D.* comparing *our Differences here, which are as great as ever any was among any profeſſing Chriſtianity, to Childrens falling out about trifles*, cauſed G. K. and ſome others, to go away to their own Meeting, but G. K. put not on his hat till he was out of the Gallery, and out of the hearing of *J. D.*

9*thly*, Whereas they ſay, *they would have* G. K. *ceaſe to offer his Gift among them.* What great Non-ſence, Confuſion, and Contradiction is this in them, to ſuppoſe that G. K. hath a Gift to offer, after they have render'd him as bad as the worſt of men poſſibly can almoſt be, as *fallen on the ſorring Mountains, ſlain in his high Places, gone into a ſpirit of enmity, wrath, ſelf-exaltation, &c. and as a Perſon without the Fear of* God *before his eyes, in his Anger and Envy, being Cruel againſt them*, with much more. Surely if all this be true, G.K. cannot be ſaid to have the leaſt grain of true Piety; for *he who hateth his Brother is a Murtherer, and no Murtherer hath eternal Life abiding in him*; and according to Friends Doctrine and Principle, *No Impious or Wicked man hath any miniſterial gift to offer*, as this Paper ſuppoſeth or alloweth him to have: This Confuſion and Self-contradiction of their Paper, (howeth (with many other things in it) what a falſe Spirit it hath come from: And many hundreds have a true judgment and ſence of G. K. that he continueth in a living ſence to God, and hath a living Miniſtry, which hath a living Seal from the Spirit of God in the Hearts of hundreds,

and that he is no such man as they in their Prejudice and Ignorance describe him to be. And for their blaming us for the Separation, in that they have given false Judgment against us, for it lieth at their Door, as appeareth by our Book, *Some Causes of the Separation, &c.* which they have not taken notice of, nor can they contradict; for all the matter therein is truth, only there was a mistake of one mans name, *viz. Simercy Adams*, who was not at the Meeting, but we could have set down many others to make them up sixty, at least, and the matter in that Book lieth at their door to answer, if they be able.

10*thly*, Whereas they say, G. K. *at Meetings since the Separation, like an open Adversary, hath reviled several Friends, by exposing their Religious Reputations in mixt Auditories of some hundreds, &c.* This is altogether false, for it is no reviling to speak the Truth; and they cannot prove that G. K. hath spoke any thing of them but what is true, altho' they have reported, both publickly and privately, many false things, and among the rest, their late defamatory Paper *of Condemnation*; and it's but just and reasonable he should defend himself, and his Testimony.

And now, in the Conclusion, we do first solemnly Appeal to God, the Righteous Judge of all men, from the false judgment of these prejudic'd men against us, and next to all faithful Friends and Brethren here in America, *and in* Old England, Scotland, *and* Ireland, *or elsewhere, to judge betwixt us and them, as the unerring and infallible Spirit shall be found and known to give them a true judgment and discerning; and with great Assurance, Peace, and Joy in the Lord, to him we commit our Righteous Cause.* G. K. T. E.

Some brief Observations on their seeming Condemnation of Will. Stockdale, *which is rather, as to the main, a clearing of him, and condemning him only as to some Circumstance, and more severely and unchristianly, and most falsly condemning* G. K.

First, WHereas they say, They *being prevented in their Meetings of late to proceed orderly in business, by reason of a turbulent and unsubdued Spirit*, (meaning without all doubt in G. K.) *but having respite at this time, have considered, &c.* This is great Hypocrisie and Deceit in them; why were they prevented in their Meetings of late? did G. K. by his Spirit lay violent hands either on their Tongues or Pens, that they might not have given *true judgment* against *W. S.* in a case so plain, that a company of Children well instructed in the first Principles of *Christianity* (the eldest of them not *exceeding* 15 years) could have given a just

a jnſt deciſion in leſs than one quarter of an hour? But how could G.K's. Spirit hinder them at the Yearly Meeting, when he went out at their deſire, tho' there was no cauſe for his ſo doing, more than for any of them; for it was not *G. K.* but Chriſt Jeſus that was mainly concerned in this Affair, for whom, and for his Glory, (if they had any Zeal for him) they ought to have been as much concerned as *G.K.* but it is to filled in them what is writ in Scripture of ſome, *that loved the praiſe of Men more than the praiſe of God.* But why did they take no time ſince the Yearly Meeting? Why did they not take a quiet time to do't in G. K's. abſence, when he was almoſt ſix Months abſent in *N. England*, betwixt his firſt Complaint, and that Meeting at *Burlington* laſt firſt Month, having gone twice into *N. England*, and was each time abſent about three Months? And why did they nothing at the *Meeting* at *Burlington* againſt *W. S.* but heard falſe Acculations, without all Proof, againſt *G.K.*? Why are they ſo partial and hypocritical to pretend they had not time till now the 4 1. 4. mo. 92. for about 15 Months paſt? Why did they not call and appoint an extraordinary Meeting of Friends, as they have formerly done upon a far leſs occaſion, as when they preſently called a Meeting at the Houſe of *Sam. Carpenter*, to paſs Judgment againſt the Publiſhing of the *Rhode-Iſland*-Sheet, called *The Chriſtian Faith*, and againſt *William Bradford* for Printing it, tho he was warranted to print it by the deſire of the mo. Meeting of *Rhode-Iſland*, which hath as great Authority to Print without them, as they here have to Print without thoſe, unleſs they here will ſay, that *Philadelphia* is the Church of *Rome*, in *America*, as *Sam. Jenings* called it the *Metropolitan*, little conſidering that the Apoſtacy came in by ſuch means.

Secondly, Whereas they ſay, *The Friends then preſent concluded of a Judgment in this matter, but were prevented of publiſhing the ſame by reaſon of G. K's. unruly Behaviour, and extream Paſſion, which corruptly broke up the ſaid Meeting.* But this is another place of their Hypocriſie, they ſhould have ſaid, if they would have ſaid truly, what Judgment was given, ye were prevented of publiſhing of it by the unruly Behaviour, and proud and inſolent Carriage, as well as unjuſt proceedings of *Sam. Jenings* and *Arthur Cook*, who would not ſuffer the Judgment given to be publiſhed, after G.K. was called into the Meeting, until G. K. ſhould be tried for reviling his Brethren, which G. K. fervently and earneſtly contradicted, crying out againſt their Injuſtice, and Arbitrary Method, contrary to the way of worldly Courts, in the like caſe, though ſome time after *S. J.* was pleaſed to ſay, *That Courts allowed of Diſcount*; So that according to *S. J.* the Blaſphemy of *W. S.* ſhall be diſcounted for, and ſet off, againſt *G. K's.* reviling his Brethren, if he had been guilty thereof,

thereof, which they can never prove. And whether *A. Cook* was not guilty of extream Paſſion, who did in a Quarterly *Meeting*, whereof many can bear witneſs, pronounce a Curſe againſt G. K. ſaying, *George, thou haſt made this Breach, and Wo be to thee from the Lord*, and yet none of that Party reproved him for ſo doing?

Thirdly, Whereas they give their Judgment, *That* W. S. *is reproveable, and blame worthy, for uttering the ſaid words*, viz. (That G. K's. preaching Chriſt within and Chriſt without, was preaching two Chriſt's) *they being an Offence to many ſound and tender Friends, and that he condemn the ſame.* It doth plainly appear, that their Judgment is but a bare ſhadow, or formality of Judgment, rather than any ſubſtantial, effectual, weighty and ſollid Judgment againſt him, which if it had been, they would have aggravated it with other words and expreſſions, and principally blamed him for his words of Unbeliet and Blaſphemy againſt the Son of Man, greatly offenſive to God; but inſtead of that, they ſay, *They being offenſive to many ſound and tender Friends:* Why are they ſo ſevere to G.K. againſt whom they cannot juſtly charge any thing, either in Doctrine or Life, ſaying of him, *He being a Man without the Fear of God before his Eyes*, &c. Is it a greater Offence to them, that they are diſhonoured, or that the worthy Name of Chriſt is diſhonouted by an open denial of him, as *W. Stockdale* did, by ſaying, *To preach Faith in Chriſt within, and Faith in Chriſt without, is to preach Two Chriſts*; for at this rate, Chriſt without is to him but a falſe Chriſt, and this to them is ſo ſmall a fault, that to deny Chriſt without us, they will not ſay in their Judgment, *it is an offence to God*, but they ſay, *It is an Offence to many ſound and tender Friends*; Oh! great Hypocriſie, and want of Zeal to the Glory of God and Chriſt, though they are full of Zeal to their own Honour, that will ſtink, and doth already ſtink for this their great Partiality and Injuſtice, as well as their great Ignorance, Error and Unbeliet?

Fourthly, But why do not the words of their Judgment run thus, *That* W. S. *did ſay, to preach Faith in Chriſt without, and in Chriſt within, was to preach two Chriſts*, &c. but that they are guilty themſelves of not having this Faith; for not long ago, *A. Cook* queſtioned *G. K.* at a Mens Meeting, which many can witneſs, *Where we did read in Scripture, that we are to believe in Chriſt within us, and in Chriſt without us?* And tho' of late, ſome of them ſay, they have a reverend eſteem of Chriſt without, of his Death, Sufferings, Reſurrection and Aſcenſion, yet none of them preach it as a neceſſary matter of Salvation, to believe it, that ever we heard of, except *John Delavall*, who hath of late changed his

Faith,

Faith, and got a far worſe. And it cannot be ſuppoſed, that they hold Faith in Chriſt without them to be neceſſary to their Salvation, ſeeing many of them that belong to the Monthly Meeting, have given their Judgment, *That the Light is ſufficient to Salvation without ſomething elſe*, which is a plain excluding the Man Chriſt Jeſus from having any part in our Salvation, and leaving him only the bare Name or Title of a Saviour; and if ſo, then they had as good have wholly cleared W. S.

Fifthly, It is great Confuſion and Contradiction in theſe of that ſide, to condemn *W. Stockdale*, if they were in good earneſt, and to clear *Tho. Fitzwater*; for if the Man Chriſt Jeſus be our real Saviour, and that his Death, Reſurrection, Aſcenſion and Mediation for us without us in Heaven, hath any part in our Salvation, then the Light doth not ſave us without ſomewhat elſe; and therefore *T. F.* is guilty of Condemnation: But if *T. F.* be cleared, then the Man Chriſt without us is no real Saviour at all, and ought not to be preached, nor Faith in him, but only the Light within, and W. S. at this rate is in the right of it, and they have done ill to paſs Judgment againſt him. I know no way to reconcile this, but to ſay their Judgment againſt W. S. is a Mock Judgment or ſhow, without any Reality.

Sixthly, They unjuſtly blame G. K. for not giving W. S. Goſpel-Order, and take no notice how W. S. gave him no Order at all, either of Law or Goſpel, accuſing him falſly behind his back, without ſpeaking to himſelf; whereas G. K. gave him good Goſpel Order, but that their Prejudice blinds them that they ſee it not. *W. Stockdale* gave not Offence to G. K. alone by himſelf, but to him in the preſence of two others, that were with him; and for what he had by hear-ſay from another, was no juſt grounds of Offence to him, until it was confirmed by *W. S.* himſelf, as it then was; and therefore not being to him alone, it was no Tranſgreſſion of Goſpel Order, that he did not ſpeak to him alone afterwards. But why ſhould *Sam. Jenings* blame G. K. for not giving Goſpel Order to *W. Stockdale*, when he knoweth in his Conſcience, he never ſpoke to *G. K.* in private, by way of Admonition, before he again and again accuſed him to Friends of the Miniſtry for *Reviling his Brethren*, which is a falſe Accuſation.

Seventhly, That they blame him for calling *W. Stockdale* an *Ignorant Heathen, he being*, as they ſay, *Elder in the Truth, and in Years.* Then according to them, a man may be in the Truth, and a good Chriſtian, and ſay, *Chriſt without is not the True Chriſt*, ——— but why is *Heathen* a bad Name; for if every honeſt *Heathen* be a true *Chriſtian*, as he is, according to that Principle held by their Monthly Meeting,

ting, *That the Light is sufficient without the Man Christ; and without the Faith of his Death, Resurrection, Ascension and Mediation*, which is that something else than an honest *Heathen* is a true *Christian*; and therefore by their own Principle, to be called a *Heathen* is no Reviling, and to be called *Ignorant*, is no Reviling, when a *Man* is so; also, *T. Lloyd* hath argued much, both at the Yearly *Meeting*, and at the *Mo. Meeting* adjourned to the School-House, *Than an honest Heathen was a Christian.* And seeing harder Names have been given by some of best Note among Friends, to them that denied Womens *Meetings*, *&c.* and other lesser things belonging to the Skirts of Religion, having called them **Incarnate Devils, Wretched Apostates, Wolves, Dogs**, see * *Judgment fixt*, *Pref.* let all sincere Christians judge, whether they who deny the Lord, that bought them, deserve not much more sharp Reproofs and yet no such Hard Names did G. K. give them.

* *George Whited.*

Given forth in Behalf of Themselves, and their Friends concerned with them in this Testimony; and by Order of our Meeting, By

George Keith, Thomas Budd

THE END.

ERRATA.

Page 10. line 9. for *month*, read *mouth*. l. 34. put out *by*. p. 11. l. 8. f. *as*, r. *is*. p. 13. l. 10. f. *for*, r. *from*. p. 14. l. 25. f. *no*, r. *on*. p. 21. l. 28. f. *sorring*, r. *soaring*. p. 23. l. 9. f. *quiee*, r. *quiet*. l. 16. f. 41. r. 4. l. 29. f. *corruptly*, r. *abruptly*. l. 30. f. *place*, r. *piece*. p. 26. in the Margent f. *Whited*, r. *Whitehead*.